

JAPAN CHRISTIAN ACTIVITY NEWS

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CHRISTIAN HIGH SCHOOLS IN JAPAN - problems and methods of attack

As a result of a two day discussion conference at Enoshima on May 26-7, sponsored by the Japan Christian Education Association (the association of Christian Schools), some of the key problems facing the Christian educators were outlined. (for more on Christian schools in Japan see JCAN 2/1/55, p. 2-3)

The problem around which many others turn is the one resulting from the extreme competition to get into the best colleges in Japan. The pressure is so great that in the last year and a half of high school all efforts must be bent on this one goal: passing the entrance examination of the best college one can hope to aim for. As a result there is little time or energy left over for extra-curricular activities of a social or religious nature, or even for non-essential electives during class time. Christian orientation or Bible courses are non-essential as far as passing college entrance exams are concerned, and there is some difficulty in getting students and parents to agree to their importance. If the classes are required ones (which they usually are) a drop in interest almost inevitably follows. There seems no immediate answer to this problem.

Another problem is that the teachers of Bible or Christian background courses are often young seminary graduates. Although they are thoroughly grounded in theology and Bible, they have had no special training to be teachers and sometimes have difficulty in conducting their classes in an interesting or convincing

way. Further, their youthfulness is a heavy handicap in carrying weight among the faculty members when matters of policy or direction of the school are concerned. An effort is being made to find men who will dedicate themselves to school chaplaincy while they are still in seminary and thus will have time to get special training for this job.

A third problem experienced by some schools is in the disquieting influence of communists who infiltrate various extra-curricular activities. Through such groups as "peace associations," "social clubs," or "song groups" they work secretly and skilfully to affect the minds of the students at this impressionable age. Sometimes their efforts are aided through some well-intentioned, naive members of the faculty or by some idealistic Marxists.

In order to deal with these and other problems on a continuing, long term basis, a study commission was elected which will start to work immediately.

* * * * *

Seeking to find some statistical background, the J.C.E.A. sent out a questionnaire to 71 Christian Schools. Some of the results appear below:

1. "What is the aim of Religious Education in your School?"

26 said "To evangelize the students"

25 said "To develop Christian Character"

24 said "To cultivate strong Christian conviction in students"

2. "Do you have Bible classes as part of your curriculum?"

69 said they did and 2 said they teach the Bible as part of their Social Studies classes.

3. "How many hours of Bible do your students have each week?"

68 said 1 hour, 2 said 2 hours, 1 said 5 hours

4. "How many minutes do your students have in worship services?"

Every Day			
1	school	said	10 min.
9	schools	said	15 min.
39	"	"	20 "
3	"	"	25 "
10	"	"	30 "

Every Other Day			
1	school	said	15 min.
2	"	"	20 "
Once a Week			
1	school	said	20 min.
1	"	"	30 "
2	"	"	40 "

5. "What extra curricular student-led Christian activities do you have?"

23 have YM, YW, or Hi Y. groups; 23 have a student religious activities committee functioning; 29 have volunteer Bible classes after school.

CHURCH MEMBERS IN THE KYODAN - who are they and what do they do

To find out what kind of people are attending Kyodan churches, the Kyodan Education Department recently conducted a survey of three churches in large cities, 11 churches in middle-sized towns and 10 churches in rural areas. The results are contained in a recently published booklet, "The Church and Education". Although not conclusive, the results are interesting. Some of the figures follow. Proportion of women to men: for every 100 male members the number of women was 135 in the city, 185 in the town, and 125 in the rural churches. This may reflect two things; that women are more religiously inclined, and that men are more tied down by long hours of work outside the home, whereas women welcome a chance for social contacts outside the home.

<u>Ages:</u>	<u>In the City</u>	<u>Town</u>	<u>Rural churches</u>
20 and below	2(%)	10(%)	8(%)
21 - 30	31	33	35
31 - 40	19	24	19
41 - 50	21	14	18
51 - 60	9	12	11
61 and over	16	7	8

Professions:

laboring class	5 (%)	5 (%)	3.4(%)
agricultural	0.3	1.7	6.8

The great majority of the rest of the church members are "white collar" workers of some kind.

Distance from church to home:

walking or bicycle	34.8 (%)	55.6 (%)	64.5 (%)
public transportation	65.2	44.4	35.5
living within 1 kilometer	14.1	42.9	37.7

This indicates that the larger the city, the less is the church a real community church.

Church School attendance

% of those registered who regularly attend	62.5 (%)	68.9 (%)	54.3 (%)
number of girls for every ten boys	18	18	21

Community Service In the towns the most active groups in the churches were temperance (including both tobacco and liquor), peace movements, and raising money for social welfare institutions. Three churches had some social service institution such as a nursery school.

In the rural churches, the most active social service was in some educational activity for the enlightenment of the community. Some of these are: mothers' schools, rural gospel schools, and 4 H Clubs. They also help to raise money for social selfare work.

LOVE AT WORK - Ecumenical Christian Work Camps

The international character of the ecumenical Christian work camps planned by the NCC Youth Commission for this summer (see JCAN 3/15/55 pp 1-2) is becoming increasingly evident. In addition to some Westerners now living in Japan, there will be six or more other young Americans, several Filipinos, several Okinawans, and one Formosan coming to these camps. Among foreign students already in this country, there may well be others who will participate.

Especially among the leadership of the camps, is the ecumenical and international character becoming plain. Going to lead the Chiba work camp is an American couple now working with the Kyodan and the AVACO department of the NCC. The camp in the southern Osaka industrial area will have as leader a young German missionary, aided by two young American missionaries of the Kyodan and a Norwegian who will be helping part time since his regular work is in the area of the camp. To the Shikoku work camp goes a young couple of the Evangelical Lutheran Church (USA) and a young man from the Presbyterian Church in the U.S. While these last two groups are as yet not in the NCC, the willingness of these young leaders to cooperate in the work camp program is a good example of ecumenicity and of Love At Work.

Support for this vital program of service and learning for youth comes from sources as "local" as campers' fees, and as "general" as a subsidy from the Youth Department of the World Council of Churches. In between are found friends of the work camp program both in Japan and abroad. "Youth Week" sponsored by the NCC in Japan will appeal to the Japanese churches to help support the camps. However, the total program must rely heavily on the gifts of former campers, individuals, and local churches in America and the gifts of "security forces" in Japan through the help of interested chaplains.

JAPANESE STORY TELLING - A Christian layman stars

At a ten day national conference on "Kodan" (Japanese story-telling method) in Tokyo early this month, Mr. Naikaku Tanabe, a Christian layman, was given the place of honor as final speaker. He gave a series of ten half-hour biographical sketches of famous Japanese-Christian leaders. Mr. Tanabe is the first person in Japan to use this classical, distinctively Japanese story-telling method in presenting Christian biographies.

He was introduced to the radio public about a year ago by AVACO through a series of weekly radio broadcasts which included the stories of the lives of famous Japanese-Christians.

Two of Japan's national newspapers, the AVACO of NCC, and the Christ Newspaper were the sponsors of this national conference.

An important side-light of the conference: At the close, Mr. Tanabe's son was baptized at the Ginza Church in Tokyo.

BAPTIST LEADERS VISIT JAPAN - one busy week

Led by Dr. Ralph Johnson, General Director of the Council on Missionary Cooperation of the American Baptist Convention, thirty prominent Baptist Leaders spent five days touring Japanese Christian institutions, interviewing religious and political leaders, and sightseeing. Among the visitors were pastors, state executive-secretaries, members of the Baptist Foreign Mission Boards, religious writers and lay-leaders in the churches. They visited Japan as a part of a round-the-world-tour of Baptist mission work. They are planning to attend the meetings of the Baptist World Alliance in London this July.

GOD'S CALL - a new devotional booklet

A devotional booklet for students & other youth will soon be ready for distribution and use in July and August. Published by the STUDENT CHRISTIAN FELLOWSHIP, at 30 Shinanomachi, Shinjuku-ku, Tokyo, this booklet has come out in answer to a desire to have something written especially for students that could be put into their hands for their personal growth in Christianity as they attend Bible classes or other church and Christian school activities.

Based on Bible verses, enlivened with living experiences of fellow students, leaders, pastors, it seeks to encourage further serious study of the Bible, and at the same time to promote a feeling of fellowship and oneness among the youth and students of churches, schools, and student centers in Japan. In attractive, pocket-size form, each issue is to be for a two month period. It sells for only 20 yen per copy, or 15 yen for 10 or more, and may be ordered from the STUDENT CHRISTIAN FELLOWSHIP, address above.

AVACO AT WORK - radio drama school and a national workshop

At the AVACO summer workshop at Kutsukake from July 19-23 the emphasis will be on practical courses and actual experience through practice. Most of the workshops will deal with simple methods that any worker can use without any extensive equipment.

Story telling, drawing simple pictures, construction of puppets, use of drama, Ebanashi, and flannel-graph production and use, will constitute some of the workshops.

Pastors and teachers in Church schools, schools, kindergartens, or day nurseries are eligible to attend the four-day conference at a cost of ¥2,500.

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From June 10 AVACO is sponsoring a school in drama for young people, especially those who wish to write, produce and act in radio drama. The school will continue through December with classes being conducted on Monday, Tuesday, Friday and Saturday nights. The course will include lectures on history and theory, practical lectures and workshop training. Classes will be conducted at the Christian Audio-visual Center so that the recording studios there can be used for actual practice in production and writing.

A Précis of
A WORLD COUNCIL OF CHURCHES STUDY PROJECT

The Common Christian Responsibility Towards Areas of
Rapid Social Change

J A P A N

Prepared by
The Social Problems Committee
of the
National Christian Council
of Japan
July 5, 1955

Précis prepared by the editors of
Japan Christian Activity News
in consultation with
Rev. Kiyoshi Hirai, Exec. Sec. Japan NCC

Editors' Note: Last Spring the Study Commission of the World Council of Churches sent out a questionnaire on "The Common Christian Responsibility Towards Areas of Rapid Social Change". On June 19 the Social Problems Committee of the National Christian Council had a meeting and appointed a Special Study Committee. This Committee met on July 4-5 and made up a 27 page report. This report was taken to the meeting of the Study Commission of the WCC in Geneva this summer by Dr. Hidenobu Kuwata, President of Japan Union Theological Seminary. The members of the Committee which helped to prepare this report were:

Rev. Kiyoshi Hirai, General Secretary NCC
Dr. Iwao Sakakibara, Prof. Aoyama Gakuin
Prof. Yoshiaki Iizaka, Prof. of Peers' College
Prof. Eichi Isomura, Prof. of Tokyo City College
Dr. Hidenobu Kuwata, Pres. of Tokyo Union Theol. Sem.
Dr. Katsuo Takenaka, Prof. of Doshisha Univ. and member
of the Upper House
Mrs. Ochimi Kubushiro, Director of WCTU in Japan
Rev. Toshi Kimata, Specialist in Rural Evangelism
Rev. Hallum Shorrocks, Director, Japan Church World Service

In making this précis sections have been arbitrarily selected from the original report in order to reduce the 27 pages of the original to these ten. Where words of a line or two have been left out, dots indicate this. Where a paraphrase and condensation has been made, the condensation has been placed in parentheses (). Where whole questions and answers have been omitted, the numbers will indicate this. Otherwise the wording is that of the original report.

The Problem of Poverty

Q. How serious is the problem of poverty?.....

A. The problem of poverty is still a very serious one in Japan. The basic problem was intensified by the extensive damage to homes, businesses, and industry during the war, though at the end of the war this problem was one shared by rich and poor alike. For then, even if one had money, he could not buy food and other necessities because they simply were not available.

However, with the help from the Allied Occupation, and especially the American Government, Japan's economy was gradually strengthened, and reached an artificial height with the large amount of special procurement orders during the Korean War. Thus, during the latter post-war years until the ending of the Korean War in 1953, Japan's industrial wage-earners were greatly benefitted and consumer's goods began to flood the nation's department stores and shops. There arose a new class of rich persons which has meant that in recent years there has developed a very unequal distribution of income, as is evident from the following statistics:

<u>Annual Income</u>	<u>No. of wage earners</u>
¥5,000,000 and above	300
\$13,900	
From ¥2,000,000 to ¥5,000,000	1,800
\$ 5,560 to \$ 13,900	
From ¥1,000,000 to ¥2,000,000	10,000
\$ 2,700 to \$ 5,560	
From ¥ 500,000 to ¥1,000,000	77,300
\$ 1,390 to \$ 2,700	
From ¥ 200,000 to ¥ 500,000	633,200
\$ 556 to \$ 1,390	
From ¥ 150,000 to ¥ 200,000	676,600
\$ 415 to \$ 556	
From ¥ 100,000 to ¥ 150,000	1,355,300
\$ 270 to \$ 415	
From ¥ 50,000 to ¥ 100,000	1,306,300
\$ 140 to \$ 270	
¥50,000 and under	14,300,000
\$ 140	18,360,800
TOTAL	

Note: Statistics are as of Dec. 1950. \$1=¥360. In the case of those receiving ¥50,000 or less, they were not the only wage earners of the family.

For the general population, food continues to be a major problem. Japan must import 30% of her foodstuffs. Food prices in Japan are relatively high. In fact, the average person must spend 48% of his income on food alone. A Tokyoite must spend 56% of his income on food.

The main aspect of poverty which affects the majority of the people in Japan, however, is that of lack of proper housing. At the present time there is a shortage of more than 3,000,000 homes. The following statistics will bear out the gravity of the situation.

Housing shortage before the war	1,100,000 houses
Houses destroyed during the war	3,800,000 "
Additional houses needed for repatriates and increasing population.	1,500,000 "
	<u>6,400,000</u> "
Less houses built after the war	<u>3,300,000</u> "
TOTAL HOUSING SHORTAGE	3,100,000 "

Because of the low income scale in Japan, it is almost impossible for the average wage-earner to build his own home, especially because building costs have risen 400% since the end of the war, and land costs have risen 200%, while wages have risen only 100%. Therefore, 45% of the builders must receive Government loans.

The size of the average house in Japan is 10 tsubo or 60 square feet. The average space for each person is 2.5 mats, or approximately 9 square feet. Thus even where housing is available, living quarters are always cramped and very crowded.

There are certain groups in Japanese society which are suffering from poverty more than others. These groups are: a) the farmers of the north-eastern areas of Japan (Tohoku); b) unemployed coal miners; and c) fisher people. The extreme poverty of (the first two) groups... has contributed greatly to the post-war increase of the selling of children and wives into prostitution and other forms of forced labour. For instance, at the present time, a young woman from a Tohoku farming family can be purchased for as little as ¥7,200 (\$20.00) by a broker who in turn sells her to a house of prostitution in the city, often near a military base. It was recently reported that in one mining area in north Japan where there are 120 families, some 60 wives had been sold by their husbands for ¥10,000 (\$30). These "sold" wives and mothers are supposed to send from ¥4,000 (\$11.50) back to their unemployed husbands and children each month.

Especially among these special groups in need, opportunities for education and adequate medical care are greatly lacking.

2. Q. Is there increased awareness....of the need for a greater measure of justice and equality in the distribution of wealth and income?

A.Gradually the gap is widening between the minority of the "new rich" and the majority of those who continue the struggle to live. Although on the one hand, the basic pattern of Japan's feudalistic web society dictates that certain classes of people should live on a higher level than average, i.e. company officials, high government officials, etc., on the other hand, the new post-war ideals of democracy and the theoretic equality of all men are now striking a new chord in the hearts and minds of those who have been the "have nots." Indeed, in post-war Japan it has been the

labour unions which have been the champions of a greater measure of justice and equality in the distribution of wealth and income.

Q. - Are there common efforts.... to improve the situation?

A. There are common efforts by the government and various other community organisations to plan the ideal solution to help improve this situation of poverty. However, because of the basic problem of a "poverty of politics" very little is actually being done to alleviate the situation.

Q. Is your country a beneficiary of international schemes of food distribution?....

A. Japan has recently signed an agreement with the Government of the U.S.A. by which Japan will purchase in Yen, \$85,000,000 worth of U.S. surplus commodities. (Mostly cotton, wheat, barley, rice and tobacco.) The resulting yen funds will be used:

(To procure military equipment and housing, purchase goods for other countries through FOA, and other such expenses here in Japan - 30%. A long term loan to the Japanese government for the economic development of Japan - 70%.)

In addition to these commodities sold to the Japanese Government, the U.S. Government will present to Japan a gift of \$12,000,000 worth of wheat and powdered skim milk and \$3,000,000 worth of cotton for the relief of Japan's poor school children.

Besides this Government-to-Government handling of the U.S.A. surplus commodities, the volunteer agencies are also bringing in large amounts of surplus commodities to be distributed free to people in need. Each month during 1955, for instance, Japan Church World Service is receiving 100,000 pounds of powdered skim milk, and 100,000 pounds of butter from the Share our Surplus programme of Church World Service in the U.S.A.. Japan World Service distributes about 80% of these commodities through the Japanese Ministry of Welfare and National Council of Social Welfare to the needy in social welfare institutions throughout the country. About 20% of the commodities are distributed to persons in need through the 46 Prefectural Japan C.W.S. Committees and the local churches. Large amounts of these commodities have been shipped to (such special areas of need as mentioned in I.I.).

It can hardly be said that the above schemes of food distribution are truly meeting the needs of this country.

Q. How do the churches and missionary societies in your country understand and fulfil their responsibility for attacking the causes of poverty and related social evils?

A. Only a few individual Christians, acting as individuals are attempting to understand and fulfil their responsibility for attacking the causes of poverty and related social evils. Churches and missionary societies as such are not touching these problems. If the Church does anything, it is little more than direct relief which though important, is hardly preventive and does not strike at the

heart and cause of these social evils. Indeed most local pastors are very hesitant to co-operate with local or national governmental authorities in any such projects of social reform.

6. Q. Are there in this connection any specific problems which you feel are the special responsibility of Christians in and outside your country?

A. First of all, Christians abroad should try to understand the basic poverty of Japan and her struggle to survive in the face of insufficient land area, housing, shortage, over-population, and closed markets. Especially Christians in America should realize that their responsibility in the formation of American foreign policy is great. And indeed American foreign policy has a tremendous effect upon Japan. For instance, there are two burning points of concern in Japan relating to: a) the extension of U.S. military bases, and b) the possibility of further hydrogen bomb tests in the Pacific.

a) U.S. military bases, especially large airfields and their extension have a direct effect in hindering, to a serious extent, farming, fishing and livestock grazing in the immediate areas of such installations. b) Besides its effect upon tuna fishing, the further testing of hydrogen bombs in the Pacific will tend to create even more the false impression that the U.S. is not preparing for peace, but for eventual war.

Secondly, the Japanese Christian community must begin to work more as a responsible community and less as isolated individuals.

I. The Problem of the Community

1. Q. Is the old social system breaking down?.....

A. The old social system in Japan is gradually breaking down, especially in the urban areas where there is the most contact with the West. To a large extent this breakdown can be traced to the land reform instituted by the Allied Occupation, by which large landowners were forced to sell their land to the government, which redistributed it in small tracts averaging 1.7 acres, to the toilers of the land. This has meant that since the individual farms are now so small, there is barely enough land to give the eldest son. This has resulted in the forcing of the 2nd and 3rd sons out into the cities, and in the case of the poor Tohoku farms, often selling of daughters to brothels, etc. This contact with urban life on the part of the 2nd and 3rd sons has led to further family disorganization in the face of more direct contact with the cultural patterns of the West.

2. Q. What is the resulting situation of society?

A. The resulting phenomenon is the living under two systems of life, each separated, but yet each existing side by side. For instance, rural Japan remains very feudalistic and yet anchored by "democracy". In fact, even though all women are supposed to have more rights in this new age of democracy, one often hears countrywomen say that they would rather exist solely in the old feudalistic pattern, because then they would know exactly what

their place is. At the same time, urban society is a complex mixture of the old and new, the traditional East and the modern West. For example, a typical office worker gets up off the straw mats, eats a breakfast of rice and fish, hustles into his Western suit, and dashes for the 7.05 A.M. elevated train (and his Western style office where no one takes off his shoes)..... Therefore, rather than new developments of communal life, there is the parallel extension of both Japanese and Western social patterns.

In regard to the Christian influence in Japanese society, it must be recognized that the same holds true. Christian ethics and morals have been accepted by a large segment of society; however, at the same time, the organized Christian movement continues to be a tiny minority, numbering not more than one-half of one percent of the population- including both Protestants and Catholics. Thus many people feel no contradiction in the fact that they may eschew certain Christian ethical concepts, while at the same time they adhere to traditional Buddhist and Shinto religious practices, the whole pattern of which exhibits this special phenomenon of the parallelism yet separation of ideal and practice, - the ways of the West, and the ways of the East.

5. Q. What community services are being organised by the central or local government?.....

A. The main community services in Japan are co-ordinated by a newly organized semi-government-related group which was organised four years ago: The National Council of Social Welfare. (NCSW) The NCSW is a federation of Prefectural Councils of Social Welfare, which in turn consists of county and city councils ...which have been established in most parts of the country....

The activities of the NCSW include (all kinds of national social welfare conferences; the coordination of various agencies all over the country; education and on-the-job-training of social welfare workers; information and publication activities including the promotion and popularization of voluntary service activities; and the maintenance of the Social Work Research Institute.).....

The activities of local councils of social work....generally speaking, include; family welfare, child welfare, health service, and recreation.

6. Q. What have been the effects of social change upon traditional family patterns? What difficulties arise in developing and applying Christian standards of family life in the present situation?

A. Under the direct influence of the post-war Constitution promulgated under the Allied Occupation, new civil law has brought about the following changes in the family system: a) decreasing of rights and privileges of the eldest son; b) equal rights of women in regard to marriage, divorce and the holding of property. This has meant theoretically a gradual lessening of the tight web-like society. However, in the developing and applying of Christian standards of family life in the present situation, these are some of the difficulties:

- a) In the new situation which calls for mutual love in marriage, there has been no background in Japan for the idea of Christian love, which is the basis for the concept of mutual love and understanding between marriage partners.
- b) Theoretically, although women have new rights and status, in actuality they must keep their feudalistic status, and thus even though a woman wishes her children and her husband to be Christian, this is usually very difficult. In fact it is very difficult for a Christian girl to marry at all!
- c) In the actual situation, especially in rural Japan, and even in urban areas, the strength of traditional Japanese social patterns is predominant, and this fact forms an impregnable wall in opposition to Christian standards of family life which in many ways are diametrically opposed to the traditional Japanese methods.

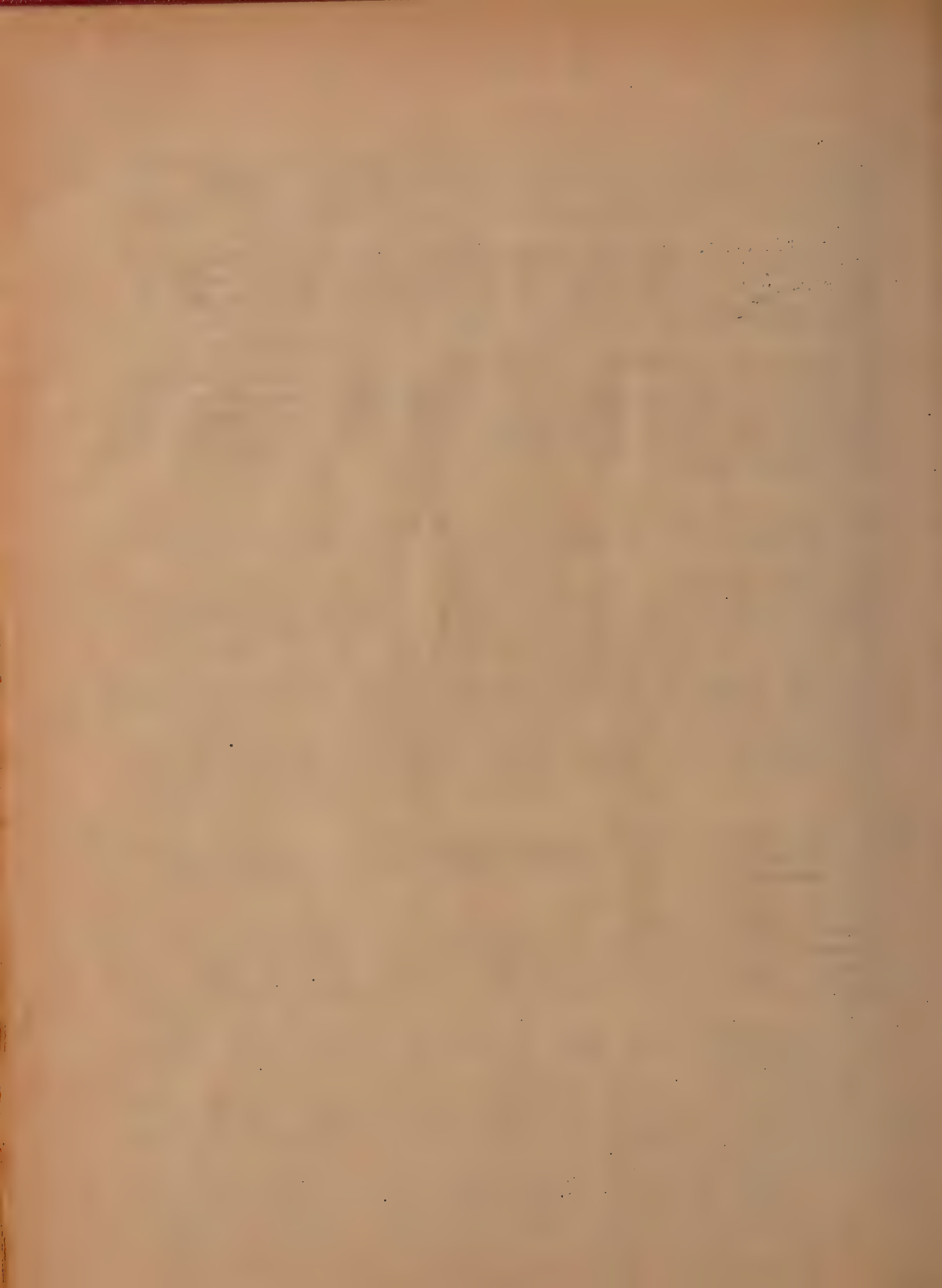
10. Q. What are the local churches doing to meet these profound changes in the community life?

A. Local churches have done almost nothing in meeting these profound changes in community life. However, it should be mentioned that there is some attempt on the national level, for instance, through National Christian Council auspices to at least look at the problems. For example, the MCC Christian Home and Family Life Committee has recently been studying such radical changes in the patterns of family life. Also it should be mentioned that the largest segment of Christian-related relief work and the distribution of relief supplies is done through Japan Church World Service's relationship with the National Council of Social Work mentioned in II-5 above.

11. Q. In how far does the Church itself provide patterns of new communal living replacing old forms of communal life? Examples?

A. The Church itself has not provided any patterns of new communal living replacing the old forms of communal life. However, there have been several notable instances where individual Christians have pioneered in organizing such new patterns of communal living based upon the Christian gospel:

- a) Omi-Hachiman; the center of Dr. Vories-Kitotsuyanagi, community center which manufactures Mentholatum (and Airwick).
- b) Asahimura Village in Shiga Prefecture; where Christians are the main leaders in the agricultural co-operatives.
- c) Immanuel Village in Hokkaido; a pioneer village composed entirely of Christians.
- d) Annaka Village in Gunma Prefecture; birthplace of Dr. Joseph Niijima, where there are so many Christians that the Christian Spirit dominates the whole village.
- e) Shimamura Village, Gunma Prefecture; Christian influence so great that non-Christians would not even dare to propose to build a Shinto shrine.



III. The Problem of Rural Development

6. Q. Are church members actively engaged in..rural development?

A.Local churches are encouraged to help improve the position of the village populations through the more than 100 Rural Gospel Schools sponsored by various denominations.

Also it should be mentioned that a recent development has been the establishment of several "Rurban Community Centres" which aim at training Christians to bridge the gap between the urban and rural cultures.

IV. The Problem of Industrial Development

3. Q. How have the churches and missions in your country understood their function in relation to this process of industrialization?...

A. On the whole, the Churches and missions in Japan have not understood their function in relation to this process of industrialization. However, there is a marked growing awareness. The Statement of the Social Problems Commission of the United Church(Kyodan) is significant. Also the special committee on Occupational Evangelism and its awareness of the necessity in meeting needs in specifically industrial communities deserves notice. Nevertheless, on the whole, churches have been built where people have the money to make a church self-supporting very soon, and with only a few members.

The church is doing nothing as far as vocational education is concerned.

There is some community work in industrial areas, conducted mainly from the social welfare approach, but increasingly helping the community to help itself by taking real leadership and responsibility. However, too often, the ability of Christian leaders to reach out and actually work with the community is far too limited. On the other hand, there are some notable exceptions to this all-too-frequent pattern especially on the part of ministers in some of the destitute mining areas.

One of the most frequent services performed by the churches is that of the care of children of working mothers. The church does not seem to be particularly concerned with the prevention of child labor.

Although leisure time activity for workers is the concern of a few pastors and churches, as a rule, the fear of going too far out of the Christian precincts has restricted Christian influence in this field. Christians too often feel that they must always operate in a world apart, "our little church must add another room for this purpose before we can begin."

Although historically Christians have had an active interest in labor unions, today the Christians have little interest in the development of trade unions or even an awareness of the problems of industrial relations. The fact is that the labor movement, although much younger than the church, has grown to

be much larger and immensely more powerful economically and politically. There is a slowly growing awareness that the church must be concerned with these problems and provide somehow lay Christians with the training and the impetus to work within these areas of Christian concern.

One of the most frequent topics of pronouncements by Church bodies is regarding various phases of "moral welfare", however remedial action is much less pronounced.

4. Q. What are the dehumanizing factors in the use of technical and industrial methods....which the Church must warn against?..

A. On the whole, manual labor is not looked down upon in Japan because all people realise that without industrial production necessary in order to trade for food, that the people would face starvation. Indeed the worker is considered essential to the national well-being. However, the one exception to this concept is the low regard in which people who work in such home industries as pottery and weaving are held by other workers, and notably the industrial bosses. It is here - as well as in other phases of Japanese industry, where the old feudal concept of the worker as a servant of the family who must work from sun-up to sun-down and be paid, "if there is money" - is still present. In fact, in especially the smaller industries, many thousands of workers have many months of back-pay owing to them from their employers, who have pleaded inability to "pay just now".

Indeed, much needs to be taught by the Church concerning the individual dignity of each person, each person as having rights of his own, as well as having a duty to serve the family or his particular group. Certainly Christianity is the only religion which has anything to say at this point.

5. Q. Is there a need for foreign capital for industrial development?

A. Yes, there is a need for some foreign capital, but not a need to make foreign capital the controlling factor in any industry. It is the best when foreign capital comes from such an institution as the World Bank.

V. The Development of Political Institutions Prompting Fundamental Social Justice and Freedom.

1. Q. What is the conviction in the Church and among Christians about their role in promoting social justice and fundamental human rights? What progress has been made in recent years in this respect?

A. The Church in Japan, at least during the past half-century has not expressed itself concerning social justice and human rights. In fact, there is the often unexpressed assumption that the saving nature of the Gospel has to do with saving individuals, and not their Society or, to put it another way, when a person becomes a Christian, it too often results in his being taken out

of the problems and issues of society and put into a group of people among whom he has no feeling of community, and which has little or no interest in the society around it.

However, it must be said that during the past several years, there has been an awakening interest in the Church's responsibility to help bring about a "Responsible Society" as evidenced by the organization and function of the United Church's Social Problems Committee. Also, there is now developing an increasing minority of younger ministers who are vitally concerned with the Christian witness in society, as opposed to the majority who would stand for nothing but the "status quo".

The Problem of Population Pressure.

Q. Is there a feeling that the existing density or rapid increase of population harms economic progress and the development of sound social conditions?

A. Yes, there is a very strong feeling that the existing density or rapid increase of population (increasing more than 1,000,000 people per year) harms economic progress and the development of sound social conditions. In fact, the great underlying problem overshadowing all others is Japan's population problem. (Please refer to the Japan NCC Statement on Japanese Migration submitted to the Evanston Assembly in August, 1954, printed in full in J.C.A.N. #45 9/1/55 pl-2).

Q. Are people in your community frustrated by bars to immigration inside or outside the country?

A. At the present time the only countries which have opened their doors to any degree to Japanese migrants are Brazil and some other South American countries such as Bolivia. Though many Japanese would like to resettle in Canada or the United States, immigration bars to Asiatics are yet strict; though some Japanese will be allowed to enter the USA under the 1953 Refugee Relief Act. In fact, some 50 Japanese farmers whose farms were destroyed in the typhoons of the last two years have already departed for the U.S.

The main group of immigrants coming into Japan at the present time are refugee White Russians coming from China under the WCC Service to Refugee Program. (During the last two years through the cooperative understanding of the Japanese Foreign Office and the Ministry of Justice, more than 100 stateless White Russian refugees have come. The only requirements have been that these people not be Communist sympathizers and that they have responsible sponsors in Japan. It is hoped that many of these refugees can eventually be resettled in the USA and elsewhere.)

5. Q. Are there in the ethnic and religious traditions of the community ethical and spiritual objections to birth control education?

A. In the ethnic and religious traditions of the community there are no community ethical and spiritual objections to birth control education.

VI. 6. Q. Does the Church provide, or among Christians in there a specific attitude on the problem of population and birth control?

A. As far as the Church or individual Christians, there is no specific attitude regarding the problem of population and birth control; however, it can be said that the majority of Christians have a positive attitude regarding such problems.

VII. The Problems of the Impact of the "West"

3. Q. What is the experience with the existing methods of Western assistance? What mistakes have been madeand how can they be avoided in the future?

A. As far as past experience with dealing with Western assistance, it has always been with other governments directly, and particularly after the War with the American government, when so much aid has had certain strings attached, i.e. MSA help. Also in dealing with foreign assistance, it always seems that Westerners are too eager to transplant ideas and techniques directly from the foreign soil into Japanese soil, without waiting to understand conditions and culture in Japan. Thus, as mentioned above, further help from the West ought to be through International channels, and not directly transplanted but adapted for the most effective use here.

VII.5. Q.What can the churches of the West do to improve or accelerate social and economic development without adverse moral and social implications?

A.They should:

- a) Make an attempt to understand the basic social and economic problems facing Japan, such as the over-population problem and then suggest specific plans of action, i.e. WCC role in Japanese migration efforts.
- b) Send more Christian Laymen, such as Christian statesmen and businessmen, whose example is very scarce in Japan.
- c) Send "fraternal workers" especially trained in meeting social and economic problems who will work with Japanese Christians on an equal basis.

VII.8. Q. What changes need to be made in the total organization of the Christian forces in order to meet adequately the needs of countries like yours?

A. As far as the Christian church in Japan is concerned, it must cease to exist for itself alone, but turn out into the world into the society which Christ came to save and redeem.

